THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"*Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.*"—ACTS 13: 26.

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OBTAIN THE SPIRIT OF GOD.*

A DISCOURSE DELIVERED AT WEBER STAKE CONFERENCE, OGDEN, MONDAY, OCTOBER 19TH, 1896, BY PRESIDENT WILFORD WOODRUFF.

I AM pleased to meet with so many of our friends this morning, and I feel desirous to talk to you upon a principle that I very seldom dwell upon before the congregations of the Saints. I have had my mind somewhat exercised of late on various things, perhaps for purposes known to the Lord better than myself, though they are principles we are more or less acquainted with.

One of the Apostles said to me years ago, "Brother Woodruff, I have prayed for a long time for the Lord to send me the administration of an angel. I have had a great desire for this, but I have never had my prayers answered." I said to him that if he were to pray a thousand years to the God of Israel for that gift, it would not be granted, unless the Lord had a motive in sending an angel to him. I told him that the Lord never did and never will send an angel to anybody, merely to gratify the desire of the individual to see an angel. If the Lord sends an angel to anyone, he sends him to perform a work that can be performed only by the administration of an angel. I said to him that those were my views. The Lord had sent angels to men from the

*This discourse is quoted by Professor N. L. Nelson in his book "Preaching and Public Speaking," as a model sermon, exemplifying the principles upon which a discourse should be based.

creation of the world, at different times, but always with a message or with something to perform that could not be performed without. I rehearsed to him different times when angels had appeared to me. Of course, I referred to the angel visiting Joseph Smith. The Revelator John said that in the last days an angel should fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth. The reason it required an angel to do this work was that the Gospel was not on the earth. The Gospel and the Priesthood had been taken from among men. Hence God had to restore it again.

Now, I have always said, and I want to say it to you, that the Holy Ghost is what every Saint of God needs. It is far more important that a man should have this gift than that he should have the administration of an angel, unless it is necessary for an angel to teach him something that he has not been taught.

I am going to refer to some of my own experiences with regard to the ministrations of angels and the operations of the Holy Ghost. I have never prayed for the visitation of an angel, but I have had the administrations of angels several times in my life.

One visitation I received in Kentucky, at the house of A. O. Smoot's mother, while on my first mission. I went through Jackson County into Arkansas Territory, and from Little Rock waded the Mississippi swamp one hundred and eighty miles to get across into Tennessee. I arrived in Henry County, Tennessee, on the west, at the same time that David Patten and Warren Parrish landed in that region on the north. We met and labored together for awhile and built up some churches there. I then held the office of a Priest. I traveled thousands of miles and preached the Gospel as a Priest, and, as I have said to congregations before, the Lord sustained me and made manifest His power in the defense of my life as much while I held that office as He has done while I have held the office of an Apostle. The Lord sustains any man that holds a portion of the Priesthood, whether he is a Priest, an Elder, a Seventy, or an Apostle, if he magnifies his calling and does his duty.

I will give you an instance of the Lord's protecting care over me while I was a Priest. I had this experience while in Arkansas with my companion, who was an Elder. There was a man in that country, who, with his wife and five sons had been in Jackson County. His wife died there. The old gentleman was apparently in the faith when he left there. He was driven out, the same as the rest of the Saints were, and some of his sons were whipped with hickory gads during the persecutions. I knew he was in this Arkansas country, and I felt anxious to go and see him, as he was the only Latter-day Saint that we knew anything about in that region. The night before I got there I had a peculiar dream. I dreamed that an angel appeared to us and pointed out a certain path to us that we must follow, and that the blessings of God would attend us in following that path. As we went along this path we came to a log cabin with a wall on each side ten or fifteen feet high. This road led right through that building. When I went to the door and opened it, it was full of large serpents. My companion said that he was not going into that room for anybody or anything. "Well," said I, "I am, or I'll die trying. The Lord told us to follow that path, and I am going to walk in it,

unless I am stopped by some power that I know not of." I stepped into the door. These serpents all rose up ready to jump at me, and there was a very large one in the middle of the floor that made a pass at me. It appeared to me as though I would be destroyed, but when the serpent reached near to me it dropped dead; in fact, they all dropped dead, and they turned black and burst open, after which they took fire and burned up, and both of us went through safely.

The morning after, we arrived at the man's house. His name was Akeman. It was Sunday morning, and we went into the house. Mr. Akeman and his daughter were at breakfast. His sons were settled in cabins around him. We sat down, but there seemed to be a peculiar spirit in the place. I finally stepped up to the mantle-piece, on which I saw a Book of Mormon. I picked it up, and said, "Brother Akeman, you've got a very good book here." He said, "It's a book that came from hell." I then began to understand a little of what lay before us. He had apostatized. He cursed everything and everybody—Joseph Smith, Lyman Wight, the Apostles and a good many others whom he named. He was very angry. I inquired about his sons. He said they were settled around him there. Well, we took up our valises, and left. I looked up one of his sons—the youngest, I believe, and the only one that was in the faith—and he was like a drowning man; but by praying with him we got the Spirit of God in him, and we had a pretty good time with him. We told him of our experience at his father's, and I said we were desirous to have some meetings there if we could. He said he did not know: his father had apostatized and was at war with everything that was "Mormon." He told us, however, where an old gentleman lived close by to whom he had loaned the Book of Mormon. He was an aged man and his wife was an aged woman. Their name was Hubbard. We went to see them and they were very glad to receive us.

In the morning my companion said he was going to leave the place. Of course, he was an Elder, and I was only a Priest, and we generally suppose that the lesser should obey the greater; but I said to him, calling him by name, "You are not going to leave here, nor I either; we shall both of us stay here till I see the fulfillment of my dream. It is here, and I am going to stay to see it, and you will, too." It is not natural for me to take a stand of that kind, but I felt led to do it upon that occasion. We stopped there three weeks, and cleared land for Father Hubbard, while he fed and housed us. Three times while we were there I was warned of the Lord to go and warn Mr. Akeman. The last warning I received from the Lord was on Saturday night of the third week. I went up to his house, which was three quarters of a mile distant, and when I got there his daughter stood in the doorway. I walked in and saluted him. He was walking the room, and did not say anything to me. I told him the Lord had sent me to pay him a visit. Then he made some exclamation that was rather profane. I sat down and commenced warning him. I told him that he had apostatized from the Gospel of Christ; that he had had the Priesthood and he was pursuing a course that would send him to destruction, and the judgments of God would overtake him.

Well, he raged like a demon. That is about all I said to him. I certainly did not stay long, but I delivered my message. When I left the house he

followed me, and when he came to where I was he fell dead at my feet, as though he had been struck with a thunderbolt from heaven. He was a very large man, and he turned black as an African, and his skin seemed almost to burst open. The next day I attended his funeral. But he had raised a mob and had sent word for them to come and drive us out of the country or hang us, and they had sent warnings to us to leave. The consequence was, there were some fifteen or twenty deaths during my stay there. Men were taken with what they called pleurisy. Doctors came and opened a vein, but they died in five minutes. One of these men sent for me, and I went and saw him. Two men were holding him. He said to me, "I wish you would cut open my side; I have a pain here and it is skin deep; you can cut it out and save my life." I looked at him, but did not say anything to him. I said to myself, "If your eyes were open, you would see the angel of death standing by your side." He died while I was there. After this, my partner left me, and I went alone to Memphis, Tennessee, and met with Brothers Patten and Parrish.

After laboring in that part for a length of time, I received a letter from Joseph Smith and Oliver Cowdery, in which they requested me to stay in that country and take charge of the churches that we had built up there. The Prophet promised me many things, and said I should lose no blessings by tarrying in that country and doing as he wished me, and letting the other brethren go and get their endowments. I was then at the house of Brother Abraham O. Smoot's mother. I received this about sundown. I went into a little room where there was a sofa, to pray alone. I felt full of joy and rejoicings at the promises God had made to me through the Prophet. While I was upon my knees praying, my room was filled with light. I looked up and a messenger stood by my side. I arose, and this personage told me he had come to instruct me. He presented before me a panorama. He told me he wanted me to see with my eyes and understand with my mind what was coming to pass in the earth before the coming of the Son of Man. He commenced with what the revelations say about the sun being turned to darkness, the moon to blood, and the stars falling from heaven. Those things were all presented to me one after another, as they will be, I suppose, when they are manifest before the coming of the Son of Man.

Then he showed me the resurrection of the dead—what is termed the first and second resurrection. In the first resurrection I saw no graves, nor anyone raised from the grave. I saw legions of celestial beings, men and women who had received the Gospel, all clothed in white robes. In the form they were presented to me, they had already been raised from the grave. After this, he showed me what is termed the second resurrection. Vast fields of graves were before me, and the Spirit of God rested upon the earth like a shower of gentle rain, and when that fell upon the graves they were opened, and an immense host of human beings came forth. They were just as diversified in their dress as we are here, or as they were laid down. This personage taught me with regard to these things. Among other things which he showed me were several lions like burnished brass placed in the heavens. I asked the messenger what they were for. He said they were representatives of the different dispensations of the Gospel of Christ to men, and they would all be seen in the heavens among the signs that would be shown. After this

passed by me, he disappeared. Now, if I had been a painter, I could have drawn everything I saw. It made an impression upon me that has never left me from that day to this. The next day we had a meeting in the Academy. Brother Smoot and some others went with me; but I was a lost man. I hardly knew where I was, so enveloped was I in that which I had seen.

I refer to this as one of the visitations that were given me in my boyhood, so to speak, in the Gospel. I was a Priest at the time. Of course, there was a motive in this personage visiting me and teaching me these principles. He knew a great deal better than I did what lay before me in life. It was doubtless sent to me for the purpose of strengthening me and giving me encouragement is my labors.

The other instance I want to refer to is what I spoke about at the recent General conference. I need not dwell particularly upon this now; but I had a motive in laying it before the people on that occasion. The history of Brother Kimball's operations with those evil spirits in England is before the Church. And while on this point I want to correct a mistake that I made in referring to this matter at our General conference. I got the names of Brother Kimball and Brother Hyde confused in my mind, and made it appear that Brother Kimball rebuked those evil spirits from Brother Hyde, when in fact it was Brother Kimball who was afflicted with those spirits and Brother Hyde administered to him. As this is a matter of history, I wish to state it correctly, and therefore make this explanation. When Brother Kimball, Brother George A. Smith, and myself went to London, we encountered these evil spirits. They sought to destroy us. The very first house that was opened to us was filled with devils. They had gathered there for our destruction, so that we should not plant the Gospel in that great city. Brother Kimball went to Manchester on some business, and left Brother George A. Smith and myself there. One night we sat up till 11 o'clock talking "Mormonism," and then we went to bed. We had only just lain down when these spirits rested upon us, and we were in a very fair way of losing our lives. It was as if a strong man had me by the throat, trying to choke me to death. In the midst of this a spirit told me to pray. I did so, and while praying, the door opened, the room was filled with light, and three messengers came in. Who they were I know not. They came and laid their hands upon us, and rebuked those powers, and thereby saved our lives. Not only that, but by the power they held they rebuked the whole army of devils that were in that great city, and bound them so that they have never troubled any Elder from that day till this.

Now, those messengers were sent to us because it was necessary. We would have lost our lives if somebody had not delivered us. We needed help, and we could not get it anywhere else.

This is all that I want to say with regard to the administration of angels to myself. This Apostle that I refer to told me he had prayed and prayed for the administration of angels. Well, if it had been necessary to save his life, as it was in my case, he would have had the administration of angels. But he had access to the gift of the Holy Ghost, as all of us have. And that, brethren and sisters, is what I want to talk to you about.

[TO BE CONTINUED.]

BIBLE CRITICISM AND THE CLERGY.

THE *Daily Mail* of September 7th closed its discussion of the question, "Should Clergymen Criticise the Bible?" In an editorial review of the many letters received and published, it gives expression to the following:

"The discussion originated in an attack made by Sir Robert Anderson, a staunch adherent of the school whose motto is, 'The Bible, the whole Bible, and nothing but the Bible,' upon Canon Driver's view that the Hebrew Scriptures, although Christian scholarship 'presupposes' them to be inspired, and although Christ definitely endorsed them, are 'priestly forgeries.' 'A man who poses as a critic,' Sir Robert declared, 'and yet "presupposes" the Divine authority of the Bible, is like a fraudulent company-promoter who leads others to put their money into his undertaking while he himself is insured against the risks of it.' That was strongly expressed, but the great majority of our correspondents have shown themselves to be in agreement with it. There is, beyond all doubt, a widespread feeling that for a clergyman to doubt the literal inspiration of the Bible and to continue to hold office in the Church is directly contrary to his ordination vows.

"The Bishop of Ossory, in the letter we print to-day, puts the popular view of the matter in plain and vigorous language:

"'If any clergyman of the Church comes to the conclusion that the constant refrain of "Thus saith the Lord" in the Old Testament, and the infallible testimony of an infallible Christ in the New are no more than a fond illusion, then I cannot conceive how such a man will continue his ministrations in the Church—and by doing so inevitably leave on the mind of the average man of honor the not unnatural conviction that truth and honesty and fair dealing, and the law of contract, are one thing in the ordinary affairs of civil life, and something entirely different when applied to the clerical profession.'

"So far as the mass of the clergy are concerned no anxiety need be felt. They accept the Bible loyally and literally as a revelation of the purposes of God and His dealings with man. The 'criticism' they apply to it is designed to 'clear up misunderstandings which arise out of man's imperfect knowledge.' Close and careful examination of the sacred Word from this point of view is, as the Dean of Ripon forcibly indicted, to be welcomed as most helpful by all intelligent Christians. What is called the 'Higher Criticism' falls into a different category. It deals not merely with ambiguities in the text, but with the subject-matter of the Old Testament, and in some cases it certainly seems to have been carried to greater lengths than is consistent with loyalty to the Articles of Religion and the traditions of the Church. Lay critics are clearly in a different position from clerical critics. They have only themselves to consider. They are bound by no solemn obligations such as ordained ministers accept. They need not hesitate to pursue their studies wherever they might be led. A clergyman, on the other hand, has definitely enlisted under the banner of implicit faith. To put it on no higher ground, he accepts payment for teaching certain doctrines. Can he repudiate any jot or tittle of those doctrines and yet honestly retain his position and privileges?"

"GOD GIVETH THE INCREASE."

We have received the following interesting communication from Elder George C. Smith, who is laboring in Sundsvall, Sweden:

"On page 556 of the Star for August 31st, there is an extract of a letter written to the *Deseret News* by Elder Elmer Johnson, giving an account of 'A Peculiar Conversion' here in Sweden. As I am acquainted with this case, perhaps it would not be out of place for me to bear witness of the facts already stated, and give an account of later developments.

"Last spring Elders G. H. Anderson and Nephi Peterson, who are laboring in this conference, walked from Lulea to Sundsvall to attend conference, and they tracted the country for some five hundred miles, making the trip in a little over one month. They distributed tracts and sold books, one of which, entitled 'Mr. Durant of Salt Lake City,' was sold to the stepfather of Gustaf Einar Peterson, a non-commissioned officer in the Swedish army, and a young man twenty-three years of age. While home on a visit, he read this book, and was converted and baptized as already stated. After he was baptized in Stockholm, he procured some books and took them to the soldiers' quarters in Umea where he is stationed. The record of his baptism was sent to President Carl E. Peterson of the Sundsvall conference, and President Peterson wrote him a letter in answer to which he requested that some Elders be sent there, as he thought some good could be done. President Peterson and Elder Abel Johnson visited Umea, and on the night of their arrival there they baptized a young man by the name of Oscar Johnson, who is also an army officer, and a companion of Gustaf E. Peterson.

"After holding a few meetings the Elders proceeded up the coast forty miles further and held a cottage meeting at Brother Peterson's home. They preached until 2 o'clock a.m., and then went out and baptized two more of his converts.

"When the Elders departed from Umea, they left the young men sixty books. They have been distributing these books and working hard to get the Gospel before their friends, and have a number of investigators.

"The war excitement among the soldiers is attracting their attention above anything else just now, but there are prospects of adding a number to the fold of Christ in the near future.

"Brother Peterson is a bright and intelligent young man. He has studied the Gospel with prayer and earnestness and is well informed as to its principles. The 'Christian ministers' have been to him to 'show him his error' but his two months of study under the influence of the Holy Spirit was sufficient to enable him to stop the mouths of the 'learned preachers.' He knows the truth is from God, and will prevail. He has received, not the spirit of the world, but the spirit which is of God, that he might know the things that are freely given to him of God.

"The Elders may sometimes feel discouraged in their efforts to place the Gospel before the world, but we are not able to judge as to whether our labors will do good or be forgotten. The two Elders who left this tract which was the means of bringing the Gospel to these people did not baptize them, but their work on that trip may be the means of blessing hundreds."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 28, 1905.

EDITORIAL.

"THE PROFITS OF MORMONISM."

In a recent issue of *The British Weekly* there is an article entitled "The Profits of American Prophets," wherein the writer endeavors to show the great monetary benefits that have come to individuals who have been the promoters of new religious movements. Mrs. Eddy, the founder of "Christian Science," is spoken of as having amassed a large fortune. The leading Spiritualist, Mrs. Pepper, is said to have a large income through her work as a medium. Other leaders of religious societies, not so well known, are mentioned as having become rich. One of the sub-headings of the article is "The Profits of Mormonism," under which title the writer tells how rich the heads of the "Mormon" Church have become.

The writer of the article has fallen into the common error of classifying the Latter-day Saints with the many eccentric religious movements which have originated in America. A close student of "Mormonism" and the many and varied forms of modern religion would not make this mistake, because he would discover a vast difference in the very essentials of their belief and practice. There can be no doubt that many of the sham religions of modern times have duped the followers and enriched the promoters. How far this principle of inequality reaches into the large established sects of Christendom, we shall not say. The truth, however, regarding that which is sometimes called "Mormonism" is that the very genius of the system is against the elevating or the enriching in any manner of the few at the expense of the many. "Mormonism" is neither more nor less than the Gospel of Jesus Christ in restored purity and power, and as such it acts as a leven of the whole lump, a lever to raise the whole body, a force to strengthen and to elevate every member of the Church.

The history of "Mormonism" proves this statement, and the tens of thousands of happy Latter-day Saints bear testimony to its truth.

Mrs. Eddy may have become rich through her "science"; Mr. Dowie may have accumulated wealth through his "Zion City" movement; and along in the same category famous preachers of the Protestant churches may have amassed fortunes, and bishops and prelates may enjoy princely salaries—but of Joseph Smith, the "Mormon" Prophet, another story must be told. He

was the instrument, under God, of establishing the "Mormon" Church; and, following the *Weekly* writer's arguments, he ought to have lived in luxury from the money drawn from his followers.

But what were the profits of the "Mormon" Prophet? From that day, when as a mere boy he announced that the revelations of heaven had been given to him, and God had again spoken to His children on earth, he began to be persecuted, maligned, and hounded from place to place—and his persecutors were men who professed sanctity through religion as well as men who professed no religion at all. Day after day, year after year, his life was one struggle against his enemies, sharing what his people shared, suffering when they suffered, rejoicing when they rejoiced; and then at last, he and his brother prophet, Hyrum, laid down their lives for the cause which they had espoused. Nay, dear friend, there is no similarity between the "Mormon" prophets and those whom you place in the same list with them. There is as much difference between them as there is between the salaried preachers of some of your modern wealthy church congregations and that of Peter or of Paul who labored in the Master's service without money and without price, and then closed that service with the seal of martyrdom.

At a conference of the "Mormon" Church held in Nauvoo, Illinois, in October, 1841, less than three years before Joseph Smith's death, he as president of the Church and trustee-in-trust of its property, made a full report of the assets of the Church. The Twelve Apostles in an epistle addressed to the members of the Church gave an account of the Prophet's earthly possessions as follows:

"Old Charley, a horse given to him several years before in Kirtland; two pet deer; two old turkeys, and four young ones; an old cow given to him by a brother in Missouri; old Major, a dog; his wife, children, and a little household furniture." This inventory, although partaking of the humorous, was no doubt an accurate index to the Prophet's worldly possessions.

The great majority of the leaders of the Church since Joseph's day have been men who suffered with him. The better part of their lives was spent in preaching the Gospel at home and abroad without salary of any kind. Many of them had but few days of comfort, and knew nothing of luxury. They were the pioneers of the West, under whose guiding hands the sterile wastes became fertile, and the desert was made to blossom as the rose. As far as worldly wealth is concerned, nearly all of them died poor. Never did they preach for hire, as their critics have done and are doing to-day. That which they had to sustain their families was obtained by their labors during the time when they were not actively engaged in the services of the Church. At the present day, only those who are called to devote their whole time to Church business receive their sustenance from the Church, and this sustenance is only such, and not a salary by which they may grow wealthy. The statement of the *Weekly* writer that "the heads of the Church and their chief lieutenants have been able, in one way or other, to amass millions for themselves," is stupidly false, and displays an ignorance that even the Church's most bitter but better informed enemies would not make. The tithing of the Church is spoken of as its "enormous revenues," which gives a wrong impression. The membership of the Church is yet small compared to that of the

popular churches of the day, and very few of these Church members can be classed among the wealthy. When it is known to what uses the tithing is put, the proposition that individuals can make themselves millionaires out of it is absurd. The revenue of the Church is usually taxed to the utmost to support and help the poor, to build and sustain temples, meeting houses, hospitals, schools, and other Church institutions.

The "Mormon" missionaries pay their own fare to the fields where they are assigned to labor and support themselves while in the field. After they receive an honorable release from their labors, their return fares are paid by the Church, and this is no small item of expense.

Church funds are also used for other purposes for the support and betterment of those in need. President Joseph F. Smith, speaking at the last general conference on this subject made the following statements:

"Our people in many parts of the country have been suffering from a protracted drouth, in which they have come short in their crops, and have suffered materially in their flocks and in their herds; and in many places the drouth has been so severe that the people have been under the necessity of hiring or borrowing means with which to secure for themselves grain for seed for this present year. I want to say to you my brethren and sisters, and those who preside over the Church, that it is a matter of pride and of satisfaction to my mind that the Church is in a condition to assist those who are in need of this kind of assistance, and we have done so. If anyone should feel dissatisfied with the Trustee-in-Trust and his counselors and associates in the matter of extending aid to the Latter-day Saints in such matters of extremity as this, they know where to make their complaints, and I should be glad to meet them and consider the question. We wish it distinctly understood that while the Lord preserves us in the positions to which we have been called, the positions which we did not seek, but which, by the providence of God have been brought upon us, we will hold ourselves reponsible before God and before His people to render material and financial aid to the people of God in every direction where we feel that it is necessary to do so. Our people in the south have been unfortunate in that barren country, in having their dams washed away by floods. For a long series of years they have had drouth, the earth has become parched and dry, and when the late rains and floods came they washed away some of their dams, and the people sent up their cries to us for help and we have helped them, and we thank God that we are in a position to help them, and so far as I am concerned I would be pleased if I could know that every dollar of the tithing that I pay to the Church is only employed in some good work of this kind by which the people of God are strengthened in building up Zion, in establishing their settlements and in 'holding the fort,' if you please."

Will any critic find fault with this disposition of Church funds? Will church dignitaries who hold the Latter-day Saints up to scorn point out a better way to spend the means which come into their care by the tithes and offerings of the people? Will Christian ministers and writers whose salaries are paid from the tithes of the people come forward and show by their example a better way?

N. A.

WILL the friend who kindly sent us the articles, "The Trial of Spirits" etc., please disclose his identity. We often get contributions which we would be pleased to use if the senders would sign their names. The name need not be published, but it is nevertheless important that it be known.

THE semi-annual London conference will be held in the Finsbury Town Hall, Rosebery Avenue, E.C., near "The Angel," Islington, on Sunday, October 8, 1905, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. A grand concert will also be given in the Finsbury Town Hall on Saturday evening, October 7th, commencing at eight o'clock.

Releases.—Elder Albert F. Richins of the Bristol conference, and President Brigham E. Griffiths of the Grimsby conference, are honorably released to return home October 6th, 1905.

Appointment.—Elder Urvin Gee is appointed President of the Grimsby conference.

Departures.—The following missionaries sailed from Liverpool by the s.s. *Republic*: From Great Britain—Orson John Hyde, George T. Parkinson. From Germany—William G. Kocherhans, Fred. Rich, David P. Woodruff. From Sweden—Andrew L. Larson, John Peterson, Peter W. Harrison. Thirty-three emigrating Saints were in the company. Elder Hyde was in charge.

FROM THE MISSION FIELD.

Baptisms at Darlington.—On Sunday, September 17th, 1905, a baptising took place in the Public Baths, Darlington, at which three more honest souls were added to the fold of Christ, Elder William A. Lincoln officiating. "We feel that the Lord is blessing us in this part of His vineyard, and crowning our efforts with success," is what the Elders report.

Grateful for God's Blessings.—Brother and Sister Waring of St. Helens, Liverpool conference, send a testimony of the healing power of God through the administration of His servants. They are but recent converts, but the blessings of healing have been enjoyed by them in their family a number of times, for all of which they express their gratitude to the Lord.

Baptisms in Various Branches.—One Baptism is reported from Darvil, Scotland, on September 22. On the same date two souls were baptized at Bedford Baths, Nottingham. September 23, at Hull, Elder Rufus D. Johnson baptized nine. On Sunday, September 24, a good-sized company attended a baptismal service held at the Tibberton Square Baths, London, when three souls were added to the Church. President Jesse W. Hoopes officiated.

Progress at Southampton.—Elders David M. Hymas and Joseph F. Hansen report as follows from Southampton:

"Having labored for some months in the Southampton district of the London conference, we are happy to state that a baptismal service was held at the Southampton Baths, September 20, when two more souls were added to the Church. Elder David M. Hymas officiated. The Saints as well as the Elders rejoiced greatly, and the two new members felt grateful that they had accepted this sacred ordinance. We hope that others who now have a testimony will soon embrace the truth, and be partakers of this heartfelt joy."

New Members at Leicester.—Another baptising was held in the Leicester branch of the Nottingham conference on September, 7th, 1905. During the services four adults were baptized, Elder John O. Mellor officiating.

The confirmation of the candidates was attended to immediately after their baptism. A goodly number of visitors were present at the services, and, judging from their questions at the close of the meeting, they were very much impressed by the Gospel principles as explained by Elder E. Bachman, together with the beautiful object lesson involved in carrying them out.

The branch is improving, and a great amount of prejudice is being allayed among the people of Leicester.

More Members at York.—The branch of the Church at York is young, but it is growing stronger day by day. As proof of this the following good news comes from Elders Frank C. Taylor and Frederick F. Williams, who are laboring in that city:

"On Thursday, September 21st, in this city, nine honest souls were added to the fold by baptism, Elder Taylor officiating. A large number of spectators witnessed the ordinance performed, all of whom manifested an intense interest and seemed to partake of the deep solemnity of the occasion. After the baptismal service an impressive cottage meeting was held in Sister Reynold's spacious home, which was filled to its capacity by sincere investigators and Saints.

"A substantial foundation has been laid for the building of a large branch in this city, and the prospects for the same are very bright. Many others have expressed their desire to be baptized, but are not quite ready to take the important step."

The Work at Bedford.—Elders Beesley and Stevens laboring at Bedford send the following report:

"Sunday evening last marked the close of a most successful summer's preaching in the old historic town of Bedford. It has also been an eventful one, and we will always look back with pleasure to the interesting meetings that we have held upon the market place.

"Not for many years (and by the way Bedford was the second place opened up in the country by the Latter-day Saints for the preaching of the Gospel) have the people here been so aroused to the fact that the 'Mormon' Elders were in their midst.

"Since we commenced our street work here last April, opposition has in-

creased at each successive meeting until the whole town has become interested, and as a result thousands have listened to the message that we have to bear. Meetings in opposition have been held, evil stories have been circulated, and false literature has been scattered around the town against us, until now we are an object of curiosity upon the street.

"But we have realized the truth in the statement of one of our leaders, that "When Mormonism is kicked, it is kicked up hill," for as a result of the persecution we have received, many honest persons have investigated our teachings and become warm friends.

"The authorities of the town have done all in their power for us, and we feel that we have sown the seeds of truth and righteousness in many an honest soul. The Lord has blessed us abundantly in our work, and time and again we have experienced such a Spirit in our meetings that we have come home rejoicing in the testimonies we possess."

THE GRIMSBY CONFERENCE.

THE semi-annual Grimsby conference was held in Hull, September 23, 1905. The meetings were held in the Lecture Hall, commencing at 10:30 a.m., 2:30 and 6:30 p.m. The morning session was attended by a goodly number of Saints from Hull, York, Gainsborough, and Grimsby, who brought many of their friends with them. The time was taken up by reading the reports and sustaining the officers of the Church. Elders Bingham, Ludlow, Tovey, and President Griffiths bore their testimony to the divinity of the work.

President Grant then gave the Saints some good instructions and encouraged them to keep the commandments of the Lord.

Success also attended the afternoon meeting, there being a good congregation of Saints, and also of strangers. The time was occupied by Elders Williams, Layton, Langton, Gee, Simper, and President Grant. During the session a musical selection was rendered by President Grant, and also one by the Hull branch choir.

At the evening meeting the attendance was still better, and a good spirit prevailed. After the usual opening exercises the time was taken up by Elders Gardner, Johnson, and Taylor; also Elder Alpha J. Higgs of the Liverpool office.

President Grant spoke of the absurdities of the reports spread about the "Mormons." He bore a powerful testimony to the mission of the Prophet Joseph Smith.

President Griffiths, the retiring president, then bore his testimony to the truthfulness of the Gospel, and thanked the Saints for the support they had given him while holding the office of president.

On Monday evening, September 25th, 1905, a concert was given by the Saints of the Hull branch, and a time of rejoicing was spent listening to an interesting program; after which the Elders returned to their several fields of labor feeling happy in the work.

A priesthood meeting was held Saturday evening, at which instructions were given by President Grant and Elder Higgs.

WILLIAM F. LANGTON, Clerk of Conference.

BAPTISM FOR THE DEAD.

A SMALL religious journal, printed in Salt Lake City, comes out with a dissertion upon "Baptism for the Dead." The author of it denies that there is any divine command for that ordinance. He admits that there is one verse in the New Testament that can be construed "as teaching such a doctrine," but he claims that the construction is entirely wrong. Then he gives what he considers to be the true meaning of the verse.

The passage referred to is: "Else what shall they do which are baptized for the dead, if the dead rise not at all?" (I Cor. 15: 29).

We are told that "the dead" here necessarily refers to all the dead, and not to a few dead persons, because in the original the words "the dead" are a Greek plural with the article. We are told that if the Apostle had intended to say something of the substitutive baptism for some dead relatives, or friends, he would have used the expression "uper nekron," or "nekron," and not "ton nekron," with the definite article.

This may sound formidable to some, but the merest tyro in Greek syntax knows that the definite article which sometimes is used to generalize, is also frequently used to denote particular persons or objects, well known or already mentioned. In this particular passage the Apostle clearly refers to facts with which his readers were thoroughly familiar. The definite article, as very often in the Greek, has the force of a possessive pronoun, and the text might without violation of grammer, be rendered; "Else what shall they do which are baptized for their dead?" Instances where the article is so used are almost innumerable. For instance, in the first chapter of the Epistle to the Ephesians, first verse, we read, "Children, obey your parents." "Your" is the definite article (tois) in the original. A few lines below: "Servants, obey your masters." "Your" again stands for the definite article. Such instances are numerous. And the learned objection that "ton nekron" in I Cor. 15: 29, necessarily must mean "all the dead" and preclude the idea of substitutive baptism for particular departed persons, has no force whatever. If we read: "What shall they do, who are baptized for the dead?" the sense is complete and true to the original.

But we are further told, in direct contradiction of what is previously alleged, that the true meaning of "the dead" in that much discussed passage, is neither all the dead, nor some of them, but "the resurrection of the dead." An entirely new word is here brought in. But that is not interpretation, but interpolation. Chrysostom, the golden-tongued orator of his age, is referred to as authority for this violation of all rules of translation. The apostolic Christians, it is argued, were baptized into the faith of the resurrection of the dead, and thereby they were sponsors in behalf of the dead, that the dead should rise. Baptism was itself an affirmation in behalf of the dead, who were assailed and condemned to final death by the deniers of their resurrection.

This is an old, and somewhat ingenious attempt at escaping from a great and glorious truth, but it is frustrated by the little word "they" in the text. If the Apostle had referred to the general ordinance of baptism, as that argument takes for granted, he would have asked: "What are YOU doing, who

are baptized for the dead?" Not, "What shall THEY do?" Or, he might have asked: "What are WE doing?" The fact that he puts this question in the third person, instead of in the first, or second, indicates that the ordinance to which he referred was separate from the initiative ordinance of the church, in which all were partakers.

Suppose, for instance, that some here in this city should deny the doctrine of the resurrection, and that an Apostle of the Lord should be moved upon to write a letter on that subject, to the Saints here. Suppose, further, that he should argue from the substitutive baptism for the dead, in the way Paul did. Then he would naturally ask the readers: "What are they doing who are baptized for their dead?" referring to those of them who were performing that ordinance in certain sacred places. He could not ask: "What are you doing?" if only very few of those whom he addressed attended to the rite. That would be the natural use of the third person.

From Tertullian, Ambrose and others, we know that vicarious baptism was practised in the early age of the church. Living persons were baptized for the benefit of those who had died unbaptized. It has been argued that no proof exists that this ordinance was known in the apostolic age, although it is known to have been practised very early. But if the passage under consideration is not a proof positive of the Apostolic sanction of baptism for the dead, what is it? To explain away this verse, and then to say that there is no proof, is a most extraordinary mode of exegesis. Is there any doctrine that cannot be discarded by that process of elimination? If it is said that the ordinance is not sanctioned by the Apostle, but merely referred to, and that it might have been practised as a superstition, or heresy, then, pray, how could the practise of a heresy be used as an argument for the resurrection of the dead? Calvin thought that it was a profanation of baptism. But would Paul have argued from a profanation of baptism, in favor of a fundamental Christian doctrine?

It is evident that the doctrine of baptism for the dead was known to the first Apostles of our Lord, and revealed to the earliest Christians. But it was one of those doctrines of which, like that of the coming of the anti-Christ, little was written, and instructions were given orally. Hence, as the apostacy penetrated the churches, the ordinance was neglected, and the doctrine was not preached. Some of the early fathers knew of it. The practice lingered for some time after the martyrdom of the Apostles, but was soon lost in the darkness of apostacy.

The teaching of the early church on baptism, as handed down to the fathers, shows, it seems to us, very plainly, that it originally was designed to apply to both dead and living.

Justine Martyr takes the ground that "the demons, having heard the washing proclaimed by the prophets, endeavored that those who entered their temples should sprinkle themselves." Why should the "demons" take such an interest in baptism, as to cause it to be imitated, as Justine says, in heathen temples?

Irenæus asserts that "as from dry wheat one mass cannot be made without moisture, nor one bread; so neither could we, the many, become one in Christ, without the water which is from heaven." If it is true that through Christ

all in heaven and on earth are to become one, and that unity is conditioned on the "water that comes from heaven," baptism must be vicariously given to those who cannot obtain it in person.

Clement of Alexander says: "Except ye be born again, and regenerated as the Scripture says, you will not receive him that is truly a Father, nor will ye ever enter the kingdom of heaven. For how shall a stranger be permitted to enter? When he is enrolled, and becomes a citizen, and receives the Father, then he will be among the number of the sons of the Father." In his view, by the preaching of the Gospel, souls are regenerated, but by baptism they are introduced into the new world—the kingdom of God. This is a good key to the correct understanding of both baptism and vicarious baptism. The kingdom of God is not exclusive. When an alien becomes a citizen in that kingdom by accepting the principles of truth and righteousness upon which its government is founded, and by complying with the initiatory ordinance, he may act also for his friends who cannot, because not in the land of the living, perform that ordinance. We may conceive of a republic in which aliens are welcomed and given the privilege of citizenship, not only for themselves but for their absent folks who may be as willing as they are to renounce allegiance to the old government, but who are not in a position to undertake the journey to the new land. That is the privilege extended to the citizens of the kingdom of God. They can perform vicarious ordinances, by which countless dead will become citizens too, after having accepted the principles of the Gospel, though unable to assemble with the Saints of God on earth. "For unto this end was the Gospel preached even to the dead." (I Peter iii: 4).—*Deseret News.*

LABOR AND LIFE.

Labor is life. 'Tis the still water faileth;
Idleness ever despaireth, bewaileth;
Keep the watch wound, or the dark rust assaileth;
Flowers droop and die in the stillness of noon.

Labor is glory. The flying cloud lightens;
Only the waving wing changes and brightens;
Idle hearts only the dark future frightens;
Play the sweet keys, would'st thou keep them in tune.

SELECTED.

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